

THE COLLEGE AND THE
COLLEGE MAN IN FOREIGN
MISSIONARY ACHIEVEMENT

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THE COLLEGE AND THE COLLEGE MAN IN FOREIGN MISSIONARY ACHIEVEMENT

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THE COLLEGE AND THE COLLEGE MAN IN FOREIGN MISSIONARY ACHIEVEMENT

BY

REV. THOMAS NICHOLSON, LL.D. *Sp., 1862-*

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The College and the College Man in Foreign Missionary Achievement

BY REV. THOMAS NICHOLSON, LL.D., CORRESPONDING SECRETARY OF THE
BOARD OF EDUCATION

An Address delivered at the Thoburn Jubilee, Allegheny College, Meadville, Pa.

THE careful student of the history of missions is deeply impressed with the uncommon service of the college to this great cause. Only a brief survey can here be attempted. We note:

I. The college has been the birthplace and the nursery of foreign missionary movements. Christian societies of students have played a most important part in modern church history. This company needs only to be reminded of the Holy Club of Oxford, and to contemplate its far-reaching missionary consequences. John Wesley, the leader of that club, gave us the phrase which has become the missionary platform of the church—"The world is my parish." The "haystack prayer meeting" was held by a group of Williams College students, composed of Samuel J. Mills, James Richards, Francis L. Robbins, and Byram Green. They wrought a revolution in the religious life of the college and developed a missionary spirit which brought into existence the American Board of Foreign Missions, the first organized foreign missionary society in America. This "haystack prayer meeting" also originated a missionary movement, pronounced by Dr. McCosh the most remarkable since Pentecost. Mills went from Williams to Andover, where his zeal influenced not only his former classmates at Williams but also graduates of Yale, Harvard, Brown, and Union.

In 1898 a band of five Yale students devoted a year to work among young people's societies, visiting seventy cities. One of these was John Lawrence Thurston, of Yale ('98), who later went to China and became the founder of the Changsha Mission. Brownell Gage, of Yale ('98), and his wife went out in 1904, and later Warren B. Seabury, of the class of 1900, Edward H. Hume, of '97, and William J. Hart, of '05. They have a medical mission, with dispensary and hospital, and a general school with thirty pupils. All these are but types of work which has from time to time been projected by college bands and college graduates.

About eighteen years ago in Japan two student bands formed in extreme parts of the empire—one at Sapporo Agricultural College, the other at a boys' school in Kumamoto. The former developed into a church; and a world observer has said that the city of Sapporo is more thoroughly permeated with Christianity than any other city he saw in Asia. The Kumamoto band entered Doshisha, then recently founded by Joseph Neesima, an Amherst graduate and the missionary apostle of Japan, and by the splendid scholarship of its members established Christianity in the confidence of the Japanese. That band furnished, or inspired, those Congregational ministers who were responsible for the re-

markable growth of that denomination in Japan. The names of some of the members will shine like stars of the first magnitude in the galaxy of illustrious names which will be celebrated by the future historians of early Christianity in the Sunrise Kingdom. Need I recount the story of the Cambridge band whose members have played so important a part in the work of the great China Inland Mission, projected by J. Hudson Taylor? Five of the seven members—C. T. Studd, W. W. Cassels, Stanley P. Smith, Arthur Turner, and Montague Beauchamp—were college men.

I need only mention the work of the Student Volunteer Movement, which for more than fifteen years has been instructing Christian students concerning the world-wide nature of the kingdom of God, its progress, condition, needs, opportunities, problems, resources, and claims. Up to January 1, 1908, 3,500 volunteers, recruited from the student bodies, had actually sailed for the foreign field, an even thousand of these having sailed during the past four years. In the total not less than fifty denominations are represented; 826 went to China, 624 to India, 313 to Africa, 275 to Japan, 167 to South America, and about twenty different foreign countries in all were supplied. The colleges have led in the scientific study of Christian missions, the number of students in the Mission Study classes in 1907-8 being 23,495. For many years the colleges and seminaries have given annually from \$30,000 to \$40,000 to foreign missions; and in the year 1908 the reports show that 25,000 different students and professors in these institutions contributed \$116,712. Seventy institutions each gave \$300 or more. Mr. John R. Mott, the inspirer of this movement and a genius in the organization and propagation of far-reaching missionary movements, was trained in Upper Iowa University, later graduated from Cornell University, and a competent authority states that every member of the large staff associated with Mr. Mott in the manifold agencies of the Volunteer Movement is a college man.

In June, 1904, twenty-six members of Harvard University, under the inspiration received at the Toronto Student Volunteer Convention, formed a Harvard Mission Band. That year three Harvard men went to foreign posts—one to teach English in the Canton Christian College, China; another became a minister and teacher at Hankow, China; the third went to serve as secretary for the college Christian Association in India. In the succeeding years more than thirty Harvard men have gone into the foreign field. And, on February 12, 1909, this Harvard Association decided to establish a medical school in China which should bring within the reach of young men in the Celestial Empire the American ideals of medical service.

The University of Pennsylvania has an organization which maintains strong university services and Bible study classes, and shows its interest in home missions by conducting a modern university settlement in Philadelphia and a summer camp for boys across the river. Not only have they sent their representatives to the foreign fields but they maintain a medical school in China. It was founded by Dr. J. C. McCracken, who during his career at the university was the holder of the world's record for the "hammer-throw," of the inter-collegiate record for the "shot-put," captain of the track team, guard and full-back on the football team, president of the Christian Association, president of

his class for four years; and who, after graduation, was for two years in charge of the student Christian work at Columbia University.

Other institutions have maintained similar missions and organizations: Northwestern University students are now supporting a chair in the Anglo-Chinese College at Singapore; Cornell College has for years supported one of its graduates who is now principal of a boys' school in India. Careful examination reveals the fact that not a single one of our Methodist institutions is without its honorable record, and that our classical academies—such as Cazenovia, Wilbraham, Genesee Wesleyan, and Epworth—have their honor roll of devoted missionaries.

II. The college man has been the typical foreign missionary leader:—

I. Because he, of all men, has the widest vision and the firmest grasp of the far-reaching world principles revealed in the Bible and embodied in the teaching of Jesus. Moses, the Jewish lawgiver, the founder of the people who were the early missionaries of a theistic religion, was trained in the best schools of Egypt. Paul, the central human figure of the New Testament, was a student in Gamaliel's school. Strip the Pauline theology of its Jewish and local elements, and you have left the greatest and most permanent portions of the apostle's work. His "plan of the ages," his grasp of the social organism contemplated in Christianity, as set forth in the twelfth and thirteenth chapters of First Corinthians, his conception of the place and possibilities of man in the Christian system, as set forth in Ephesians, have never been surpassed for the sweep of their thought and the reach of their power. Martin Luther, the commanding figure in the Reformation, which was really one of the great missionary movements of Europe, was a graduate of Erfurt. Out of that Reformation came the Universities of Koenigsberg, Jena, Halle, five universities in France, the Universities of Glasgow, Saint Andrews, and Aberdeen in Scotland, and the modern colleges of Oxford and Cambridge with their great service to foreign missions. Competent authority also credits Luther with being the chief influence in the foundation of the modern public school systems. Count Zinzendorf, the famous Moravian missionary, who so profoundly influenced John Wesley, was trained at the Universities of Halle and Wittenberg, and organized at Halle a missionary society known as "The Order of the Grain of Mustard Seed." Raymond Lull, the famous missionary to the Mohammedans, called the "Henry Martyn of the Middle Ages," was a court poet, a skilled musician, was trained in the best schools of his time, and was one of the gayest knights at the banquets of James II before he became the astute scholastic philosopher and the ardent foreign missionary.

Among the great leaders on the foreign mission field, perhaps no one has accomplished a greater work than the royal man in whose honor this celebration is conducted. His open-minded attitude toward the historical study of the Bible and toward new problems of critical investigation has been a delight to scholars. He has been a master of men, a great administrator, the inspirer of missionary enthusiasm, the creator (directly and indirectly) of a missionary literature, the honest and efficient dispenser of millions of dollars of missionary money; but he will, perhaps, be longest remembered and most highly valued for that quality of prophetic vision which belonged to the Old Testament prophets

and which was preëminently the quality of the great apostle to the Gentiles. Bishop James M. Thoburn had vision without being a visionary. He has been our *seer* who, perhaps more than any other man we have had, has been able to estimate forces, to see strategic situations, and to formulate century-reaching policies. If Allegheny College had done nothing more than give the world and the church James M. Thoburn, she would have justified her existence and rendered value received for the money which has been bestowed upon her.

2. Because the attitude of mind and heart begotten by the college has been conducive to leadership. Modern culture has emphasized the spirit of investigation. The student in a chemical laboratory rejoices when he finds that a certain reaction has produced a wholly unexpected result. If he discovers a new or a novel fact compelling the reconstruction of a theory, he is a hero. He learns to show the keenest interest in new discoveries and in the investigation of new facts. This has made the college man peculiarly adapted to the new problems and conditions of the foreign fields. He readily works up old principles into new forms and perceives how great and vital fundamentals can persist through manifold changes and adaptations. Hence, the college man has been the foremost leader in that quiet transformation which has wholly changed our point of view in foreign mission work within a generation or two. Formerly we sent missionaries to the heathen because they were without God, children of Satan, utterly lost without the knowledge of the historic Christ. Now, under the leadership of such college men as Charles Cuthbert Hall, we have come to see that all the heathen systems are the sincere attempts of men groping after the light, and we base our missionary appeals on the principle of adding more light to the scanty light they already have.

3. Then the college man has been quick to recognize a sense of social obligation. He realizes that he is "blessed that he may be a blessing." Oberlin College early sent its first graduates as ministers and teachers to found like colleges in the West. Olivet and Benzonian in Michigan, and Tabor in Iowa, thus sprang into existence. Similarly, eastern college men founded Iowa and Beloit Colleges. Moreover, the sense of obligation for home and foreign missions has coexisted in our college communities. This is the real spirit of the Christ and the New Testament. A thrilling story, that of John P. Shipherd and Philo P. Stewart meeting at Elyria, Ohio, in 1832, to decide on some definite line of effort which should produce the maximum spiritual benefit to a perishing world. Months of earnest thought and discussion, fervent petition and longing for heavenly illumination; then Mr. Shipherd saw, as if in a vision, the outline of a great undertaking so complete that he was wont to refer to it as "the pattern shown in the mount." A tract of land secured; a colony planted; the central and most important thing in the colony, a school to train teachers and other Christian toilers for the boundless and most desolate fields of the West—this school becomes *Oberlin College*. The first catalogue says: "Its grand object is the diffusion of useful science, sound morality, and pure religion among the growing multitudes of the Mississippi valley. It aims also at bearing an important part in extending these blessings to the destitute millions which overspread the earth." What was the outcome? The Western Reserve—the chief Congregational stronghold of New England for sixty years—found its

pastors and pulpit supplies at Oberlin. Some ten or fifteen Congregational colleges farther west, with the churches, schools, and colleges of the American Missionary Association, owe far more to Oberlin than to any other institution. In 1836 Hiram Wilson graduated. He proceeded to Upper Canada to commence work among twenty thousand slaves who had fled from slavery to that place of refuge. Finding them in deepest poverty and ignorance, lapsing into vileness and utter depravity, he devoted his whole life to Christianizing and educating them. At the end of two years fourteen teachers from Oberlin were assisting him at an actual cost of \$1,000. More than twenty men and women toiled through a period of sixteen years with the Indians and settlers in the then remote regions of Minnesota and the Northwest. A competent authority asserts that by 1860 Oberlin had contributed directly and indirectly \$100,000 to the American Missionary Association and that nine tenths of all its missionaries had been supplied by this single institution. In 1862 the college had 39 students in Jamaica, 29 in West Africa, 25 among the Indians in the Northwest, while of home missionaries there were 24 in Michigan, 18 in Illinois, 8 in Kansas, and 8 in the Southern States. In 1881 an Oberlin band of seven went out to found the Shansi China Mission. The total record to date shows over 250 foreign missionaries, more than 600 who have ministered to Indians, mountain whites, slaves, and others in this country, and other home missionaries and settlement workers, which bring the total contribution of this single institution to the missionary force up to over 1,000.

In 1835 the Missionary Lyceum of Wesleyan University (Middletown, Connecticut) debated the question, "What is the most promising field for a foreign mission of our church?" China was strongly advocated, and as a result of the debate a committee was formed to prepare an appeal for opening a mission in that land. This appeal was published in *The Christian Advocate* and \$1,450 was raised for the purpose. Judson Dwight Collins, graduated from Michigan University in its first class, offered himself for China. President Wilbur Fisk advocated a mission in China in a notable address before the university in 1846; China was placed on the list of Methodist Episcopal Missions the same year, and Judson Dwight Collins and Moses C. White (of Wesleyan University and Yale) were accepted as the first missionaries of our church. Since then old Wesleyan has a long missionary roll of honor. Now, what is true of Oberlin and Wesleyan can be shown to be true in greater or less measure of almost all of our schools and colleges, particularly of those operated under Christian auspices. Northwestern University has 3 of its graduates in Africa, 30 in China, 23 in India, 9 in Japan, 3 in Persia, 11 in South America, and some scattered in other fields. Among these are some of the most conspicuous leaders on the field. Ohio Wesleyan has sent over 150 missionaries to the foreign field; among them such conspicuously useful men as Nathan J. Plumb, Hiram H. Lowry, George D. Lowry, B. T. Badley, W. N. Brewster, A. E. Chenoweth, George R. Davis, Charles W. Drees, I. H. LaFetra, W. A. Mansell, W. P. McLaughlin, L. W. Pilcher, N. L. Rockey, Nathan Sites, T. J. Scott, J. W. Waugh, and J. H. Worley; while DePauw has furnished forty-five foreign missionaries, scattered through fourteen different countries; among them, Thomas B. Wood, J. H. Pyke, Levi B. Salmans, and Edward B. T.

Spencer. Time fails us to mention scores of others from various colleges—like F. D. Gamewell, hero of the siege of Peking, who is college-trained, and who has degrees from four different universities; Isaac W. Wiley, beloved bishop, graduate of University of New York; R. S. Maclay of Dickinson; and James Simister of Baldwin University.

4. Again, the training of the college has fitted men for leadership, because it has developed the power to see things as they are and to do things as they ought to be done; inspired the statesmanship which enables men to form policies commending themselves to the judgment of thinking men, and cultivated the ability to create that enthusiasm which disposes large companies of men to follow the chief; these are the qualities of leadership. Not only has the college cultivated them in a preëminent degree, but it has attracted to its halls in all ages the men who possess these elements as native qualities, just because it furnished the counterpart of training which such men felt they needed. Call the roll of our missionary bishops: Thoburn of Allegheny, Hartzell of Illinois Wesleyan, Warne of Albert College and Garrett Biblical Institute, Scott of our own Walden and Clark Universities, Oldham of Allegheny, Robinson of academic training and then of Drew, Harris, educated at Scio and Allegheny, E. W. Parker of New Hampshire Biblical Institute. The only noncollege man in the list is William Taylor, and he was the heroic genius of a flaming evangelism, raised up for an unique work. Add our two general superintendents on the foreign field—Lewis of Cornell College and Bashford of the University of Wisconsin and our own Boston. Then call the roll of the missionary secretaries: Leonard of Mount Union and Stuntz of Evanston Academy and Garrett Biblical Institute, J. O. Peck of Amherst, A. J. Palmer of Wesleyan University, Charles C. McCabe of Ohio Wesleyan, H. K. Carroll of Syracuse University, C. H. Fowler of Genesee College and Northwestern University, John M. Reid of Genesee, John P. Durbin of Miami, and Professor in Augusta, R. L. Dashiell of Dickinson, Joseph M. Trimble of Ohio University (Athens), William L. Harris, renowned professor in Ohio Wesleyan University, Edward R. Ames of Ohio University, Nathan Bangs, once president of Wesleyan; and it is not out of place to name here that princely giver and strategist of missions, John F. Goucher, graduate of Dickinson College.

But behold the college leader on the field itself. The impression sometimes prevails that William Carey was an ignorant shoemaker, but the records show that from childhood he eagerly devoured books, especially of science, history, and travel, and that notwithstanding his poverty he learned Latin, Greek, Hebrew, Dutch, and French, and acquired under tutors who were college men the education which fitted him for his work so that at one time he was a professor in Fort William College. David Brainerd was not a college graduate, but he spent two years in Yale, when an unhappy remark in criticism of a professor led to his expulsion. He completed his education under a clergyman who was a college graduate and who piloted him through the remainder of the Yale curriculum. Henry Martyn, the apostle of India, a graduate of Saint John's College (Cambridge), received the highest academic honor of "Senior Wrangler," the prize for the greatest proficiency in mathematics, and the prize for the best Latin composition. Robert Morrison, the

apostle of China, was trained in Hebrew and theology by a minister at Newcastle, then spent nearly two years in the Independent Academy at Hoxton, and later two years in the mission college at Gosport. He coöperated with Dr. Milne in founding the Anglo-Chinese College at Malacca, since moved to Hongkong. It is a noteworthy fact that these missionaries, in addition to being trained men themselves, considered it of the first importance that they should found schools and colleges wherever they went. Alexander Duff entered the University of Saint Andrews and studied under the great Chalmers. His first mission to India was to found a collegiate institute which should confer the highest education on native youth. He was called the "Christian Educator of Southern Asia." When, in 1867, he returned to his native land, he was made a professor in the college of the Free Church. Adoniram Judson, a graduate of Brown University and of Andover, went out of college unconverted; but while groping his way at Andover he was led into light and consecration by Mills, Richards, and Hall, of "haystack prayer-meeting" fame. David Livingstone studied Latin, Greek, and botany until he had obtained a good preparatory education. Working as a spinner in the summer and studying at Glasgow in the winter, he earned a degree from the College of Physicians and Surgeons in Glasgow. Alexander MacKay was a precocious youth who read the New Testament at three and at seven read intelligently Milton's *Paradise Lost*, Gibbon's *Decline and Fall*, and similar works. His father, a scholarly man, carefully trained him in the curriculum of a college course, and brought him into personal touch with such great lights as Hugh Miller, the scientist, and Sir Roderick Murchison, who were frequent visitors at the manse. Later he spent two years at Free Church College Training School for Teachers, and four years at the University of Edinburgh, afterward going to Germany for still further study. Saint Mary's Hall (Oxford) gave us Bishop Hannington; while William Butler studied at Hardwick School and Didsbury College. Thomas Coke, whom Bishop Galloway has called "The Foreign Minister of Methodism," was an Oxford graduate. Keith Falconer, the nobleman missionary, was a Cambridge man, an expert in Hebrew, Syriac, and Arabic, hailed as in the front rank of scholarship even by the critics. The appeal of the young Scottish nobleman led three students in the Reformed Dutch College at New Brunswick, New Jersey—Samuel Zwemer, James Cantine, and Philip T. Phelps—to open a second mission in Arabia. They labored seven years and sold over ten thousand copies of the Scriptures before they made their first convert; but, nothing daunted, they toiled on to victory. Valpy French was a Rugby boy, educated under Thomas Arnold, and later at University College, Oxford. He was the first bishop of Lahore and went four times to India, each time to begin new missions. He was the founder and the principal of both Saint John's College, Agra, and the Lahore Divinity School, and one of the greatest of our missionaries among the Mohammedans. John Eliot, the celebrated apostle to the Indians, educated at the University of Cambridge, was an acute grammarian and a specialist in philology. James Calvert was educated at Malton and Hoxton Academies before he became the apostle to the Fiji Islanders. James Gilmour was a Glasgow man. Reginald Heber, well known as the author of the hymn, "Greenland's Icy Mountains," was a distinguished scholar of Oxford, the winner of many honors, before he became the beloved bishop of

Calcutta. John G. Paton, the apostle to the New Hebrides, was trained in the University of Glasgow. And what shall I more say of Gell of Cambridge, for forty years bishop of Madras; Saumarez Smith, fellow of Trinity, now Archbishop of Sydney; Cheetham of Christ's, bishop of Sierra Leone; Speechly of Saint John's, bishop of Travancore; Batty, fellow of Emanuel, "Second Wrangler," who went to India; Shackel of Pembroke, who went to Agra; Roger Clark and his more distinguished brother, Robert, who went to Peshawur, with Wigram of Trinity College, and Long of Corpus Christi, secretaries of the Church Missionary Society— but *names* to most of us, and yet representing the contribution of the college in missions of which most of us have never heard? It is not possible to mention all the missionaries now in active service, but such names as that of Emil Leuring, our apostle to the head-hunters of Borneo, one of the most distinguished scholars of his time, thoroughly trained in the German universities, are the guarantee that a similar showing might be made in an extended investigation of living men.

III. The college man, moreover, has been the chief factor in shaping the Christian ideals which have conquered the heathen world. He has incarnated the finer qualities and the higher aspirations of the Christian character. For some conception of the tremendous influence of the foreign missionary we can only refer you to such a source as the chapters in the third volume of that monumental work by J. S. Dennis on Missions and Social Progress, which show how the missionaries have promoted the reconstruction of laws, the reform of judicial procedure, aided in the renovation and the amelioration of administrative methods, elevated the standard of government service, furthered proper international relations, and made large and unique contributions to the world's store of knowledge. They have performed tasks requiring genuine scholarship, such as the publication of hundreds of volumes, monumental labors in lexicography and in the reduction of obscure languages, which existed only in confused spoken idioms, to written forms; in the creation of many a literature; and they have made important contributions to comparative philology. Moreover, the missionary has proven himself an explorer and a geographer of the first rank; an archæological discoverer; a student and a discoverer in biology, geology, botany, zoölogy; a scientific physician making medical discoveries of world-wide significance; and withal, a most important factor in international diplomacy and in political movements of world scope. In all these achievements the college man has been the leader; and the relative importance of the man of academic training, indicated before, has been maintained.

And, once again, the college man has been and is to be the chief leader in the unifying movement which will give the world a Protestantism whose solidarity is as great as the political solidarity of Roman Catholicism, but which is to be based on loyalty and devotion to the great world-wide principles of Christianity stated by Jesus in his intercessory prayer. All the missionary boards are insisting on high educational qualifications for their candidates. They are looking to the colleges almost exclusively for their supply.

The hour does not permit a similar statement concerning the work of women on the foreign field. Owing to the small provision for the higher education of woman in an earlier day her part in the great work was somewhat delayed. Many

noble souls have gone out as deaconesses, primary and grade teachers, matrons, wives, and helpers of missionaries, with less than a college education; but the college woman has also her record of high endeavor and of great leadership. The Woman's Foreign Missionary Society has 303 missionaries; of these 111 are graduates of colleges and universities, 47 of normal schools, 12 others of both college and normal school, and 20 more have done some college work though they did not remain to graduation. Who can speak in too eloquent terms of the great work of Isabella Thoburn, trained in the Wheeling (West Virginia) Female College? First to respond to the call of her distinguished brother whom we honor to-day, pioneer of the Woman's Foreign Missionary Society band, undaunted by difficulties, she saw the zenanas open; she laid the foundations of the Lucknow Woman's College, the first college for women in all Asia; she founded the Girls' High School at Cawnpore; she aided Mrs. Lucy Rider Meyer in founding the Chicago Missionary and Deaconess Training School, and she wrought a work which, for scope, permanent value, statesmanlike qualities, and future significance, is worthy to be placed alongside the work of any great missionary leader of the centuries. Her name may be appropriately joined with that of the noble bishop in the celebration of this week. Associated with Miss Thoburn in her first work was Dr. Clara Swain, of precious memory; and one of the trophies of her ministry was Miss Lilavati Singh, trained under Miss Thoburn in the Lucknow College, and graduated with honors from the College of Allahabad and the University of Calcutta. A scholar, an executive of great ability, perhaps the most prominent native teacher in Indian educational work, it is a sufficient index of her standing to recall that, though she had no official connection with the Y. W. C. A., that body selected her as its delegate to represent the students of India at the World's Student Federation of Japan, because they felt that no one could better represent the educated women of India.

It is said that the Chinese government has invested the \$10,000,000 paid back by the United States from the Boxer indemnity funds, and is to spend the interest in sending carefully chosen young men to study in our leading American universities. They are to return to the service of the Chinese government. Pity it is that we have no Methodist university of international reputation which will attract these young men as will the names of Harvard, Yale, Johns Hopkins, or Chicago. It is to be hoped that our Northwestern, our Syracuse, our Boston, or colleges like our Ohio Wesleyan or our Allegheny, may not be overlooked, and yet in these other institutions the great majority of these Chinese boys will, without doubt, find their place. It ought to inspire us to build one or two universities of international fame, imbued with the spirit and the Christian ideals for which Methodism has stood. Is it not possible for us to appeal to Bishop Bashford and Bishop Lewis, both of them ex-presidents of American colleges, to use their utmost endeavor to have some of the brightest young men in our Anglo-Chinese Christian schools selected for this honor, and, failing that, may we not get some offset by selecting a dozen or more of the brightest young men in our Chinese Christian schools, who shall be sent to this country—perhaps partly supported by the Loan Fund of the Board of Education—that they may return to represent in their own land Christian ideals as interpreted by Methodism?

Where Our Missionaries Are Trained

The following tables, prepared by Mr. Charles H. Fahs, Editor of World-Wide Missions, and kindly furnished by him to the Board of Education, will be found of especial interest:

MISSIONARIES SENT OUT FROM THE UNITED STATES AND CANADA, NOVEMBER, 1904, TO OCTOBER, 1909

	BOARD OF FOREIGN MISSIONS			W. F. M. S.	BOARD AND W. F. M. S.
	Men	Women	Total		
College or Professional School Grads.....	142 85.03%	69 43.67%	211 64.92%	59 44.00%	270 58.82%
Other College Students (Non-Grads.).....	14 8.38	35 22.15	49 15.07	13 9.06	62 13.50
Training School Grads....	3 1.79	10 6.33	13 4.00	35 26.11	48 10.45
Secondary School Grads....	7 4.19	31 19.62	38 11.69	21 15.65	59 12.85
All Others.....	1 .60	13 8.22	14 4.30	6 4.46	20 4.38
Total.....	167	158	325	134	459

THE EDUCATIONAL PREPARATION OF THE NEW METHODIST MISSIONARIES WHO WENT OUT FROM THE UNITED STATES AND CANADA IN THE FIVE YEARS, NOVEMBER, 1904, TO OCTOBER, 1909

		BOARD OF FOREIGN MISSIONS			W. F. M. S.	BOARD AND W. F. M. S.
		Men	Women	Total		
Methodist Colleges.....	Grads.	102 61.07%	49 31.01%	151 46.27%	35 26.11%	186 40.53%
Other Denominational Colleges.....	Non-Grads.	7 4.19	24 15.19	31 9.53	9 6.71	40 8.71
State Colleges.....	Grads.	4 2.39	1 .63	5 1.53	3 2.23	8 1.74
	Non-Grads.	1 .60	5 3.16	6 1.84	1 .74	7 1.52
	Grads.	15 8.98	5 3.16	20 6.15	8 5.97	28 6.10
	Non-Grads.		2 1.26	2 .61	1 .74	3 .65
Other Non-Sectarian... Canadian Colleges.....	Grads.	6 3.59	7 4.43	13 4.00	5 3.73	18 3.92
	Non-Grads.	6 3.59	4 2.53	10 3.07	2 1.49	12 2.61
Graduate Physicians or Nurses (not included above).....	Grads.	2 1.19		2 .61	1 .74	3 .65
Theological Seminary Graduates (not included above).....		8 4.79	6 3.79	14 4.30	7 5.22	21 4.57
Missionary or Bible Training School... Normal School Grads.	Grads.	5 2.99	1 .63	6 1.84		6 1.30
High School... Other Preparatory Schools	Grads.	3 1.79	10 6.33	13 4.00	35 26.11	48 10.45
Not Graduates of any of the above.....	Grads.	2 1.19	11 6.96	13 4.00	11 8.20	24 5.22
No information in hand	Grads.	2 1.19	12 7.59	14 4.30	7 5.22	21 4.57
	Grads.	3 1.79	8 5.06	11 3.38	3 2.23	14 3.05
		1 .60	10 6.32	11 3.38	6 4.47	17 3.70
			3 1.89	3 .92		3 .65
Total.....		167	158	325	134	459

NUMBER OF GRADUATES FROM BACH METHODIST COLLEGE WHICH HAS SENT OUT MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS AND THE WOMAN'S FOREIGN MISSIONARY SOCIETY IN THE FIVE YEARS, NOVEMBER, 1904, TO OCTOBER, 1909

	MEN		WOMEN				TOTAL	
			BOARD		W. F. M. S.			
	Grads.	Non-Grads.	Grads.	Non-Grads.	Grads.	Non-Grads.	Grads.	Non-Grads.
Northwestern.....	9	I	6	2	5	I	20	4
Ohio Wesleyan.....	9	..	4	I	3	2	16	3
Syracuse.....	5	3	8	..	2	I	15	4
Baker.....	7	..	3	2	5	..	15	2
Hamline.....	7	..	3	..	..	I	10	I
Morningside.....	5	I	3	..	I	..	9	I
De Pauw.....	6	I	I	3	..	..	8	4
Albion.....	5	..	I	3	I	..	7	3
Dakota Wesleyan.....	3	..	4	..	..	..	7	..
German Wallace.....	5	..	..	..	2	..	7	..
Southwest Kansas.....	5	..	I	2	..	..	6	2
Cornell College.....	3	..	2	I	I	..	6	I
Kansas Wesleyan.....	3	..	2	..	..	..	5	..
Asbury.....	2	..	2	..	I	..	5	..
Boston University (College of Liberal Arts).....	3	I	..	3	I	..	4	4
Simpson.....	..	..	..	..	4	I	4	I
Lawrence.....	2	..	2	..	..	..	4	..
Iowa Wesleyan.....	2	..	..	I	I	..	3	I
Scio.....	I	..	2	..	..	..	3	..
Clark University (Atlanta).....	..	..	2	..	I	..	3	..
Taylor.....	2	..	..	I	..	..	2	I
Central Wesleyan.....	2	..	..	..	..	I	2	I
University of Denver.....	I	..	I	..	..	I	2	I
Nebraska Wesleyan.....	I	..	..	..	2	..	3	..
Wesleyan.....	2	..	..	..	..	..	2	..
Allegheny.....	2	..	..	..	..	..	2	..
University of the Pacific.....	2	..	..	..	..	..	2	..
New Orleans University.....	2	..	..	..	..	..	2	..
Baldwin.....	I	..	..	..	I	..	2	..
Upper Iowa.....	..	..	..	..	2	..	2	..
Woman's College of Baltimore..	..	..	I	I	I	..	2	I
Mount Union.....	..	..	I	I	..	I	I	2
Dickinson.....	I	..	..	..	..	..	I	..
Ohio Northern.....	I	..	..	..	..	..	I	..
Walden.....	I	..	..	..	..	..	I	..
Hedding.....	I	..	..	..	..	..	I	..
Illinois Wesleyan.....	I	..	..	I	..	..	I	I
Philander Smith.....	..	..	..	I	..	..	..	I
University of So. California.....	..	..	..	I	..	..	..	I

CANADIAN COLLEGES WHICH HAVE FURNISHED MISSIONARIES FOR THE BOARD OF FOREIGN MISSIONS OF THE METHODIST EPISCOPAL CHURCH AND THE WOMAN'S FOREIGN MISSIONARY SOCIETY IN FIVE YEARS, NOVEMBER, 1904, TO OCTOBER, 1909

	MEN	W. F. M. S.	TOTAL
	Grads.	Grads.	Grads.
Toronto University.....	1	1	2
Victoria University.....	1	..	1

DENOMINATIONAL COLLEGES, OTHER THAN METHODIST, WHICH HAVE FURNISHED MISSIONARIES FOR THE BOARD OF FOREIGN MISSIONS OF THE METHODIST EPISCOPAL CHURCH AND THE WOMAN'S FOREIGN MISSIONARY SOCIETY IN FIVE YEARS, NOVEMBER, 1904, TO OCTOBER, 1909

	MEN		WOMEN				TOTAL	
			BOARD		W. F. M. S.			
	Grads.	Non-Grads.	Grads.	Non-Grads.	Grads.	Non-Grads.	Grads.	Non-Grads.
Colgate (Baptist).....	1	..	..	..	..	..	1	..
University of Chicago (Baptist)	1	..	..	..	1	..	2	..
Juniata (Baptist).....	..	..	..	1	1	..	1	1
Hillsdale (Baptist).....	..	1	..	..	..	..	..	1
Parsons (Presbyterian).....	1	..	..	..	..	..	1	..
Cumberland (Presbyterian).....	..	..	..	1	..	..	..	1
Tarkio (Presbyterian).....	..	..	..	..	..	1	..	1
Wheaton (Congregational).....	..	..	..	..	1	..	1	..
Friends University (Friends)...	..	..	1	..	..	..	1	..
Susquehanna (Lutheran).....	1	..	..	..	..	..	1	..
York College (United Brethren)	..	..	..	1	..	..	..	1
Butler College (Christian).....	..	..	..	1	..	..	..	1
Whitman (Congregational).....	..	..	..	1	..	..	..	1

NON-SECTARIAN COLLEGES, OTHER THAN STATE COLLEGES, WHICH HAVE FURNISHED MISSIONARIES FOR THE BOARD OF FOREIGN MISSIONS OF THE METHODIST EPISCOPAL CHURCH AND THE WOMAN'S FOREIGN MISSIONARY SOCIETY IN FIVE YEARS, NOVEMBER, 1904, TO OCTOBER, 1909

	MEN		WOMEN				TOTAL	
			BOARD		W. F. M. S.			
	Grads.	Non-Grads.	Grads.	Non-Grads.	Grads.	Non-Grads.	Grads.	Non-Grads.
New York University.....	2	..	..	..	..	..	2	..
Napa College.....	1	..	1	..	..	..	2	..
Columbia.....	1	..	..	..	..	..	1	..
Houghton.....	..	1	..	..	..	..	..	1
Ripon.....	1	..	..	..	..	..	1	..
Rensselaer Poly.....	1	..	..	..	..	..	1	..
Valparaiso.....	..	1	1	..	..	..	1	1
Columbian (Washington, D. C.)	..	1	..	..	..	..	..	1
Goldsmith's University.....	..	..	1	..	..	..	1	..
Baltimore City College.....	..	1	..	..	..	..	..	1
Cornell University (Ithaca).....	..	1	..	1	..	..	..	2
Ohio National.....	..	1	..	..	..	..	..	1
Oberlin.....	..	..	..	1	..	..	..	1
Red River Valley.....	..	..	..	1	..	..	..	1
Bryn Mawr.....	..	..	..	..	1	..	1	..
Mount Holyoke.....	..	..	1	..	1	..	2	..
Wells.....	..	..	..	..	1	..	1	..
Nickerson.....	..	..	..	..	..	..	1	..
Rutgers Female College.....	..	..	..	..	..	1	..	1
Oxford Female College.....	..	..	..	..	1	..	1	..
Temple College.....	..	..	..	..	..	1	..	1
Smith College.....	..	..	..	..	..	..	1	..
Barnard College.....	..	..	1	..	..	..	1	..
Cincinnati Female College.....	..	..	1	..	..	..	1	..
Wheeling Female College.....	..	..	..	1	..	..	..	1

STATE COLLEGES WHICH HAVE FURNISHED MISSIONARIES FOR THE BOARD OF FOREIGN MISSIONS OF THE METHODIST EPISCOPAL CHURCH AND THE WOMAN'S FOREIGN MISSIONARY SOCIETY IN FIVE YEARS, NOVEMBER, 1904, TO OCTOBER, 1909

	MEN		WOMEN				TOTAL	
			BOARD		W. F. M. S.			
	Grads.	Non-Grads.	Grads.	Non-Grads.	Grads.	Non-Grads.	Grads.	Non-Grads.
Iowa State.....	4	..	..	I	..	..	4	I
University of Minnesota.....	..	..	I	..	2	I	3	I
University of California.....	2	..	..	..	2	..	4	..
University of Kansas.....	2	..	I	I	I	..	4	I
University of Illinois.....	I	..	I	..	..	..	2	..
West Virginia.....	I	..	I	..	..	..	2	..
Ohio State.....	I	..	I	..	..	..	2	..
University of Michigan.....	I	..	..	..	I	..	2	..
University of Nebraska.....	I	..	..	..	I	..	2	..
University of Missouri.....	I	..	..	..	..	..	I	..
Indiana State.....	..	..	..	..	I	..	I	..
Washington Agricultural.....	I	..	..	..	..	..	I	..

PROFESSIONAL SCHOOL TRAINING OF MISSIONARIES OF THE BOARD OF FOREIGN MISSIONS SENT OUT FROM THE UNITED STATES AND CANADA DURING THE FIVE YEARS FROM NOVEMBER, 1904, TO OCTOBER, 1909

		MEN—167		WOMEN—158		TOTAL—325	
Theological Schools.....	Grads.	50	30.00%	I	0.63%	51	15.70%
	Non-Grads.	7	4.20	4	2.53	11	3.40
Medical Schools.....	Grads.	15	9.00	I	.63	16	4.90
College of Pharmacy.....	Grad.	I	.60	..	..	I	.30
Graduate Nurses.....		I	.60	6	3.79	7	2.15
Total.....		74	44.40	12	7.58	86	26.45

THEOLOGICAL SCHOOLS WHICH HAVE SENT OUT MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS OF THE METHODIST EPISCOPAL CHURCH DURING THE FIVE YEARS FROM NOVEMBER, 1904, TO OCTOBER, 1909

	MEN		WOMEN		TOTAL	
	Grads.	Non-Grads.	Grads.	Non-Grads.	Grads.	Non-Grads.
Drew.....	17	I	..	..	17	I
Garrett.....	14	2	I	..	15	5
Boston.....	13	3	..	I	13	4
German Wallace College.....	2	..	..	..	2	..
Nast.....	I	..	..	..	I	..
Gammon.....	I	..	..	..	I	..
Hartford.....	I	..	..	..	I	..
New York Bible Teachers' College.....	I	..	..	..	I	..
Howard University.....	..	I	..	..	..	I

MEDICAL SCHOOLS WHICH HAVE SENT OUT MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS OF THE METHODIST EPISCOPAL CHURCH DURING THE FIVE YEARS FROM NOVEMBER, 1904, TO OCTOBER, 1909

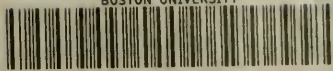
	MEN	WOMEN	TOTAL
	Grads.	Grads.	Grads.
Northwestern University.....	4	..	4
University of Michigan.....	2	..	2
Boston University.....	I	..	I
University of Pennsylvania.....	I	..	I
University of Tennessee.....	I	..	I
Kansas University.....	I	..	I
Johns Hopkins University.....	I	..	I
University of Toronto.....	I	..	I
University Medical College (Kansas City).....	I	..	I
Medico-Chirurgical (Philadelphia).....	I	..	I
Denver Homeopathic Medical College.....	I	..	I
Cooper Medical College.....	..	I	I
Ontario College of Pharmacy.....	I	..	I

INSTITUTIONS FOR TRAINING NURSES AND THE NUMBER OF MISSIONARIES WHICH THEY HAVE SENT OUT UNDER THE BOARD OF FOREIGN MISSIONS OF THE METHODIST EPISCOPAL CHURCH DURING THE FIVE YEARS FROM NOVEMBER, 1904, TO OCTOBER, 1909

	MEN		WOMEN		TOTAL	
	Grads.	Non-Grads.	Grads.	Non-Grads.	Grads.	Non-Grads.
Wesley Hospital (Chicago).....	..	..	2	I	2	I
Bethany Hospital.....	..	..	I	..	I	..
Hamilton (Ontario) Hospital.....	..	..	I	..	I	..
Good Samaritan Hospital (Baltimore).....	..	..	I	..	I	..
German-American Hospital Training School....	..	..	I	..	I	..
Battle Creek Sanitarium.....	I	..	..	..	I	..
North Adams (Mass.) Hospital Training School.	..	..	..	I	..	I



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